

archbishops, bishops, their chancellors and commissaries, deans, deans and chapters, archdeacons, and all other ecclesiastical officers depending on that hierarchy), superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness, lest we partake in other men's sins, and thereby be in danger to receive of their plagues; and that the Lord may be one, and his name one in the three kingdoms.

3. We shall with the same sincerity, reality and constancy, in our several vocations, endeavour with our estates and lives mutually to preserve the rights and privileges of the parliaments, and the liberties of the kingdoms, and to preserve and defend the king's majesty's person and authority, in the preservation and defence of the true religion and liberties of the kingdoms, that the world may bear witness with our consciences of our loyalty, and that we have no thoughts or intentions to diminish his majesty's just power and greatness.

4. We shall also with all faithfulness endeavour the discovery of all such as have been or shall be incendiaries, malignants or evil instruments, by hindering the reformation of religion, dividing the king from his people, or one of the kingdoms from another, or making any faction or parties amongst the people, contrary to the league and covenant, that they may be brought to public trial and receive condign punishment, as the degree of their offences shall require or deserve, or the supreme judicatories of both kingdoms respectively, or others having power from them for that effect, shall judge convenient.

5. And whereas the happiness of a blessed peace between these kingdoms, denied in former times to our progenitors, is by the good providence of God granted to us, and hath been lately concluded and settled by both parliaments: we shall each one of us, according to our places and interest, endeavour that they may remain conjoined in a firm peace and union to all posterity, and that justice may be done upon the willful opposers thereof, in manner expressed in the precedent articles.

6. We shall also, according to our places and callings, in this common cause of religion, liberty and peace of the kingdoms, assist and defend all those that enter into this league and covenant, in the maintaining and pursuing thereof; and shall not suffer ourselves, directly or indirectly, by whatsoever combination, persuasion or terror, to be divided and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or give ourselves to a detestable indifference or neutrality in this cause, which so much concerneth the glory of God, the good of the kingdoms, and the honour of the king; but shall all the days of our lives zealously and constantly continue therein, against all opposition, and promote the same according to our power, against all lets and impediments whatsoever; and what we are not able ourselves to suppress or overcome we shall reveal and make known, that it may be timely prevented or removed: all which we shall do as in the sight of God.

And because these kingdoms are guilty of many sins and provocations against God, and his Son Jesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof: we profess and declare, before God and the world, our unfeigned desire to be humbled for our own sins, and for the sins of these kingdoms; especially that we have not as we ought valued the inestimable benefit of the gospel; that we have not laboured for the purity and power thereof; and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other sins and transgressions so much abounding amongst us, and our true and unfeigned purpose, desire and endeavour, for ourselves and all others under our power and charge, both in public and in private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of a real reformation, that the Lord may turn away his wrath and heavy indignation, and establish these churches and kingdoms in truth and peace. And this covenant we make in the presence of Almighty God, the searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day when the secrets of all hearts shall be disclosed: most humbly beseeching the Lord to strengthen us by his holy spirit for this end, and to bless our desires and proceedings with such success as may be a deliverance and safety to his people, and encouragement to the Christian churches groaning under or in danger of the yoke of antichristian tyranny, to join in the same or like association and covenant, to the glory of God, the enlargement of the kingdom of Jesus Christ, and the peace and tranquillity of Christian kingdoms and commonwealths.

WILLIAM DOWSING'S DESTRUCTIONS IN EAST ANGLIA, 1643-4

Armed with a parliamentary commission and backed by men with hammers, William Dowsing (1596-1668) set off to destroy all 'monuments of idolatry and superstition' in East Anglian parish churches. He was especially concerned to remove any steps that offset the chance from the main body of the church. Unlike the occasional desecration of churches that accompanied the Civil War, this was an orderly campaign of official iconoclasm. These extracts from Dowsing's report of his work in Cambridgeshire and Suffolk reveal the variety of sacred images still found in seventeenth-century churches. Many more images, pictures and statues survived Dowsing's onslaught because the iconoclast was in too much of a hurry, or because the offending items were beyond the reach of his ladders, or because local officials refused to follow his instructions.

Source: J. G. Cheshire (ed.), 'William Dowsing's Destructions', *Transactions of the Cambridgeshire and Huntingdonshire Archaeological Society*, vol. 3 (1914), pp. 77-91; E. H. Evelyn White (ed.), *The Journal of William Dowsing* (Ipswich, 1885), pp. 26-7.

Cambridge

At Peter's parish, December 30, 1643. We brake down ten popish pictures, we brake off three popish inscriptions of prayers to be made for their souls and burnt the eagles, digged up the steps and they are to be levelled by Wednesday.

Giles parish, December 30, 1643. We brake down twelve superstitious pictures, and took two popish inscriptions, four cherubims, and a holy water font at the porch door.

At Little Mary's, December 29-30, 1643. We brake down sixty superstitious pictures, some popes and crucifixes, and God the Father sitting in a chair and holding a glass in his hand.

At Botolph parish, January, 1643/4. We digged up the steps and brake down twelve popish inscriptions and pictures.

Edward's parish, January 1, 1643/4. We digged up the steps and brake down forty pictures and took off ten superstitious pictures.

All Hallows, January 1643/4. We brake down divers superstitious pictures and eight cherubims . . .

Cambridgeshire

Ditton, January 3, 1643/4. We beat down two crucifixes, and the twelve apostles, and many other superstitious pictures.

At Little Swaffham, we brake down a great many pictures superstitious, twenty cherubims, and the rails we brake in pieces and digged down the steps.

Burwell, January 2, 1643/4. We brake down a great many superstitious pictures.

Wratting, March 21. We brake down six superstitious pictures, and a crucifix, and gave order to level the steps, and take down a cross off the church.

Balsham, March 21. We brake divers superstitious pictures, one crucifix, and gave order to take down a cross on the church, and to take down another on the steeple, and to level the chancel, within a month.

Weston Colville, March 22-3. Superstitious pictures *cuius animae propitiatur Deus*,¹ and one 'Pray for the soul', and the twelve apostles, and superstitious pictures and a cross on the porch, and steps to be levelled in the chancel.

Carlton cum Willingham, March 22. A cross on the steeple promised to be taken down, and we brake divers superstitious pictures.

Burrough Green, March 22. We brake down sixty four superstitious [pictures], one crucifix, and Joseph and Mary stood together in the glass,

as they were espoused, and a cross on the steeple, we gave order to the churchwardens to take down.

Westley, March 22. We brake down eight superstitious pictures, and gave order to take down a cross at the porch, and gave order for the minister to level the steps.

Dullingham, March 22. We brake down thirty superstitious pictures, two of them crucifixes, and gave order to break down a cross off the church, and to level the steps.

Stetchworth. We brake divers superstitious pictures . . .

Wood Ditton. We brake down thirty superstitious pictures, and a crucifix, and the Virgin Mary, written: oh mother of God, have mercy upon us.

Kirtling. Three superstitious [pictures] and fourteen angels in the chancel, on the roof, which the Lord North's man promised to take off, and the windows broken down, were new made . . .

Suffolk

Sotterly. There were divers superstitious pictures painted, which they promised to take down; and I gave order to level the steps, and to break in pieces the rails, which I have seen done, and to take off a cross on the church.

Benacre, April 6. There was six superstitious pictures, one crucifix, and the Virgin Mary twice, with Christ in her arms, and Christ lying in the manger, and the Three Kings coming to Christ with their presents, and St Catherine twice pictured . . . O Christ govern me by thy Mother's Prayers! and three bishops with their mitres, and the steps to be levelled within six weeks. And eighteen JESUS's written in capital letters on the roof, which we gave order to do out; and the story of Nebuchadnezzar; and *orate pro animabus*,² in a glass window.

Covehithe, April 6. We brake down two hundred pictures; one pope with divers cardinals, Christ and the Virgin Mary; a picture of God the Father, and many other, which I remember not. There was four steps, with a vault underneath, but the two first might be levelled, which we gave order to the churchwardens to do. There was many inscriptions of JESUS in capital letters, on the roof of the church, and cherubims with crosses on their breasts; and a cross in the chancel; all which with divers pictures in the windows, which we could not reach, neither would they help us to raise the ladders; all which we left a warrant with the constable to do in fourteen days.

Rushmere, April 8. We brake ten superstitious pictures, and gave order to level the steps in twenty days, to make their windows, and we brake down a pot for holy water.

Mutford, April 8. We brake down nine superstitious pictures, and gave order to take nine superstitious inscriptions of Jesus, two crosses on the steeple, and the steps to be levelled.

Frostenden, April 8. Twenty superstitious pictures, one crucifix, and a picture of God the Father, and St Andrew with his cross, and St Catherine with her wheel, four cherubims on the pulpit, two crosses on the steeple, and one on the chancel. And Mr Ellis, an high constable of the town, told me he saw an Irish man, within two months, bow to the cross on the steeple, and put off his hat to it. The steps were there to level, which they promised to do.

Cove, April 8. We took down forty-two superstitious pictures in glass, and about twenty cherubims, and the steps we have digged down.

Reydon, April 8. We brake down ten superstitious pictures and gave order to take down two crosses, one on the chancel, and another on the porch. Steps we digged up.

Southwold, April 8. We brake down one hundred and thirty superstitious pictures, St Andrew, and four crosses on the four corners of the vestry, and gave order to take down thirteen cherubims, and take down twenty angels, and to take down the cover of the font.

Walberswick. Brake down forty superstitious pictures, and to take off five crosses on the steeple and the porch, and we had eight superstitious inscriptions on the gravestones.

Blyford, April 9. There was thirty superstitious pictures, a crucifix, and the four evangelists, and the steps promised to be levelled, and begun to be digged down. A cross on the chancel they promised to take down, and a triangle on the porch, for the Trinity, and two whips and etc., Christ and a cross, all over the porch.

DIRECTORY FOR PUBLIC WORSHIP, 1645

Under the influence of Presbyterian leaders, the Long Parliament appointed the Westminster Assembly to develop a Directory for Public Worship as a replacement for The Book of Common Prayer. Two ordinances passed in 1645, the first (in January) enjoining the use of the *Directory*, and the second (in August) banning the use of the Prayer Book. While it is easy to see the differences between the old liturgy and its radical successor, it is also possible to discern an underlying similarity in the concern that worship be conducted 'decently and with order', especially in their treatment of baptism, marriage and burial. The authors of the *Directory* envisioned a reformed national church, but sectarians immediately rejected it as confining and intolerable.

Source: *The Directory for the Publique Worship of God Throughout the Three Kingdomes* (London, 1646).

Preface

In the beginning of the blessed reformation, our wise and pious ancestors took care to set forth an order for redress of many things which they, then, by the word discovered to be vain, erroneous, superstitious, and idolatrous in the public worship of God. This occasioned many godly and learned men to rejoice much in the Book of Common Prayer at that time set forth, because the mass and the rest of the Latin service being removed, the public worship was celebrated in our own tongue. Many of the common people also receive benefit by hearing the scriptures read in their own language which formerly were unto them as a book that is sealed.

Howbeit, long and sad experience hath made it manifest that the liturgy used in the Church of England (notwithstanding all the pains and religious intentions of the compilers of it) hath proved an offence, not only to many of the godly at home; but also to the reformed churches abroad. For not to speak of urging the reading of all the prayers which very greatly increased the burden of it, the many unprofitable and burdensome ceremonies contained in it have occasioned much mischief, as well by disquieting the consciences of many godly ministers and people who could not yield unto them, as by depriving them of the ordinances of God, which they might not enjoy without conforming or subscribing to those ceremonies. Sundry good Christians have been by means thereof kept from the Lord's table, and divers able and faithful ministers debarred from the exercise of their ministry (to the endangering of many thousand souls in a time of such scarcity of faithful pastors) and spoiled of their livelihood, to the undoing of them and their families. Prelates and their faction have laboured to raise the estimation of it to such an height, as if there were no other worship, or way of worship of God amongst us, but only the service book, to the great hindrance of the preaching of the word, and (in some places, especially of late) to the jostling of it out as unnecessary; or (at best) as far inferior to the reading of common prayer, which was made no better than an idol by many ignorant and superstitious people, who pleasing themselves in their presence at that service, and their lip-labour in being a part in it, have thereby hardened themselves in their ignorance and carelessness of saving knowledge and true piety.

In the meantime, Papists boasted that the book was a compliance with them in a great part of their service, and so were not a little confirmed in their superstition and idolatry, expecting rather our return to them, than endeavouring the reformation of themselves: in which expectation they were of late very much encouraged, when upon the pretended